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THE LIBERATOR
— IS PUBLISHED —
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— AT THE —
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The following gentlemen constitute the Finan-
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GRAY LORING, EDWARD QUINCY, SAMUEL PHILLIPS,
and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.
VOL. XXVII. NO. 25.

REFUGE OF OPPRESSION.

The following rhapsody is aimed (to be
credited) at the late excellent anniversary of the
American Anti-Slavery Society at New York.

From the N. Y. Dispatch.

THE CARNIVAL OF FANATICISM.

The annual saturnalia of fanaticism and over-
zealousness has passed. It has relieved itself, as usual,
by violent excesses in speech, and unrestrained
digressions in non-sensical and unprofitable
speeches, which for the last week have perpe-
trated the public mind with a Babylonian impres-
sion of confused sound and fury, which will no ill effects
from their fantastic performances. This anniver-
sary carnival of wild invective and unheeded
travesty is no doubt a necessary and useful custom;
a safeguard of the nation in the face of the
institutions of slavery—of course they do not care to
discuss; but those duties which grow out of the
existence of slavery, as well as those moral evils
and vices which it is known to promote, do fall
within the province of the Society, and can and ought to
be discussed.

This is all the Abolitionists want. The political
aspects of slavery—that is, its relations under the
Constitution of the United States, and the pro-
tection that Constitution is bound to afford to the
institution of slavery—of course they do not care to
discuss; but those duties which grow out of the
existence of slavery, as well as those moral evils
and vices which it is known to promote, do fall
within the province of the Society, and can and ought to
be discussed.

Let a book containing any sentiment offensive to
Southern Christians issue from the Society, and its
circulation will be instantly and effectively pro-
hibited. Not a book merchant, agent, colporteur
will be tolerated in giving it currency. Let it be
understood that the Society is engaged in publishing
books or tracts designed to undermine or disturb our
social relations, and that moment its depots
will be closed, and its agents of every description
will retire from its service, or be expelled from the
land. We speak from a personal knowledge of the
temper of our people, who were never so determined
and so united in all parts of the South as at the
present day. The means of self-protection are in
our own hands, and are so simple that they can be
applied at a moment's notice. The books hitherto
published by the Society are good, are unexception-
able to us; let them be dispersed abroad among our
people as widely as possible. When the Society
departs from its original principles, we can renounce
all connection with it, and ought to and will do so.

When it publishes what would be injurious to us,
we can and shall take the proper measures to pro-
tect ourselves against its designs.

THE ADULTERATORS AND REPUBLICANS.

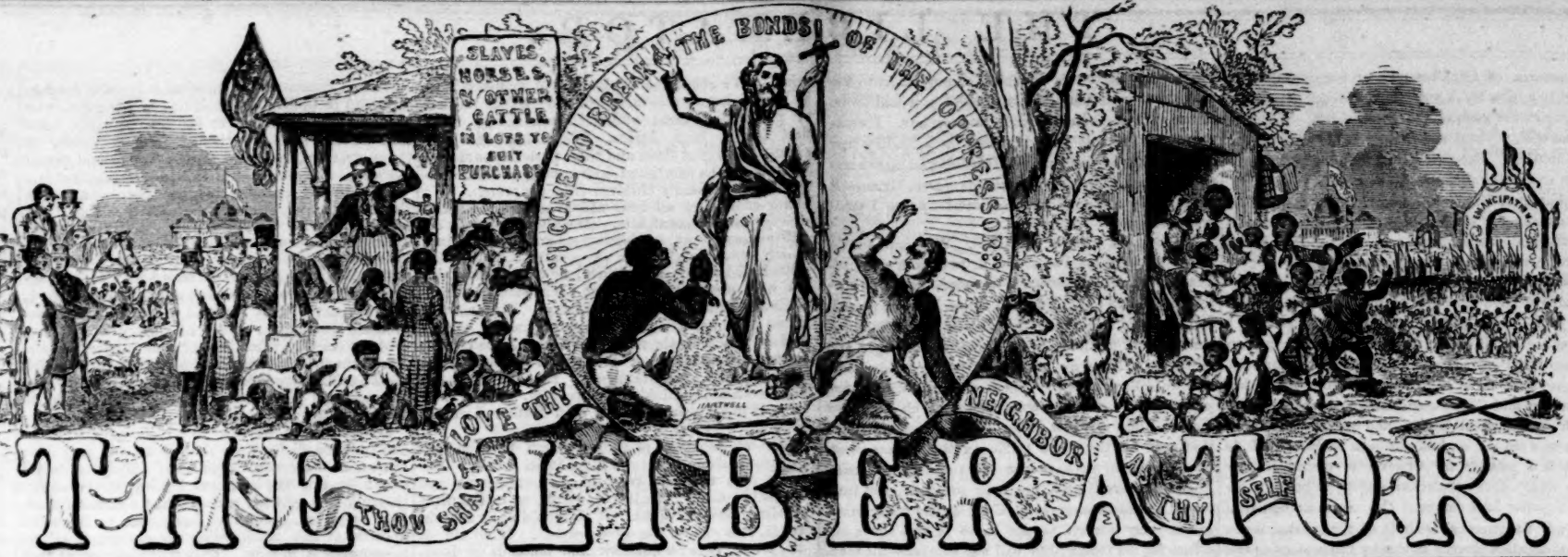
There are five or six men in New England, of the
disunion school of Abolitionists, who are certainly
on the high road to the mad-house. Their utter-
ances indicate insanity of a peculiar stamp, a mono-
mania on the subject of slavery which we fear is in-
curable. From hating and denouncing slavery, they
have come to hating and denouncing every thing
and nothing is too sacred, nothing too pure, to
escape the profanation and defilement of their rila-
bility. The only thing we regret is, that among
these half-demoniacs is Wendell Phillips, one of the
most eloquent and polished orators of Massachusetts.
If he were not among them, the country could well
spare the rest.

The principal object of their denunciations at
present is the Republican party. At the New Eng-
land Anti-Slavery Convention, on Friday, the speak-
ers forgot slavery altogether, and turned their bat-
tles upon the Republicans. Nothing was said
against the Democracy. One speaker thought the
Republicans a dangerous party, and wished them to
be speedily overthrown. The reason was, that they
were in favor of the Union. Another speaker said
that Judge Taney's decision was in perfect union
with the Constitution of the United States, and
hoped the day would come when Senator Toombs
should come to the head of the parade, and the
shadow of Sumner's Bill Monument—no black
slave, but white ones, slaves as white as him-
self. What wonder that Garrison and his few fol-
lows find no place in the public sympathy?

THE OFFICE OF NORTHERN DEMOCRACY.

To save the Union in 1860, it is necessary not
only that the Northern Democracy should gain
ground, but the slaveholding States must stand
together in compact column, to sustain and re-
inforce our friends, who bear the brunt of the battle
with abolitionism on its own soil. It is by no means
impossible, that at the next Presidential election
we may lose one or more of the Northern States
to slavery in November.

Organize a new party in the slaveholding States,
and we have at once a division of our own which
embodies the aggressors, encourages abolitionism
in its machinations against us for the next Presi-
dential contest. Late experience proves that if there
are two parties in the South, each will have its
candle as to the Presidency; and the same expe-
rience also attests the fact, that the enemies of
slavery are too entirely absorbed on the subject to
serve on their part any suicidal policy.—Rich-
mond Enquirer.



THE LIBERATOR.
Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY, JUNE 19, 1857.
J. B. YERRINTON & SON, Printers.

ANOTHER ABOLITION CONQUEST.

The American Tract Society has heretofore ex-
cluded the subject of slavery from the matter of its
publications; but, like the Young Men's Christian
Association at last given way to Abolition
control. At the late Anniversary meeting of the
Society at New York, it unanimously adopted a
Report, which lays down the principles by which
its future publications are to be directed—that, while
the political aspects of slavery are clearly be-
yond the province of the Society's publications,
those moral duties which grow out of the exist-
ence of slavery, as well as those moral evils and
vices which it is known to promote, do fall within
the province of the Society, and can and ought to
be discussed.

This is all the Abolitionists want. The political
aspects of slavery—that is, its relations under the
Constitution of the United States, and the pro-
tection that Constitution is bound to afford to the
institution of slavery—of course they do not care to
discuss; but those duties which grow out of the
existence of slavery, as well as those moral evils
and vices which it is known to promote, do fall
within the province of the Society, and can and ought to
be discussed.

TRACT SOCIETY AND SLAVERY.

The Southern Presbyterian, published at Char-
leston, S. C., thinks the resolutions, passed at the late
meeting of the Tract Society in New York, are very
indefinite and equivocal, and may mean little or much
just as they happen to be interpreted. It adds—
'Let a book containing any sentiment offensive to
Southern Christians issue from the Society, and its
circulation will be instantly and effectively pro-
hibited. Not a book merchant, agent, colporteur
will be tolerated in giving it currency. Let it be
understood that the Society is engaged in publishing
books or tracts designed to undermine or disturb our
social relations, and that moment its depots
will be closed, and its agents of every description
will retire from its service, or be expelled from the
land. We speak from a personal knowledge of the
temper of our people, who were never so determined
and so united in all parts of the South as at the
present day. The means of self-protection are in
our own hands, and are so simple that they can be
applied at a moment's notice. The books hitherto
published by the Society are good, are unexception-
able to us; let them be dispersed abroad among our
people as widely as possible. When the Society
departs from its original principles, we can renounce
all connection with it, and ought to and will do so.

ULTRA VIEW OF THE AMERICAN TRACT SOCIETY'S NEW POSITION.

It is idle for the Tract Society to attempt to dis-
tinguish between the moral and political relations
of Slavery, and to allow a discussion of the subject
in its religious aspects only. The morality of Sla-
very, in its incidents as well as its essence, cannot
be ignored in considering it as a political institution,
any more than we can avoid its political relations,
in considering it as a moral and social consequence.
But, the fact is, the Society expressly warrants a
war upon Slavery, when it inculcates an exposure of
those moral evils and vices which it is known to pro-
mote, and which are condemned in Scripture, and so
much deplored by evangelical Christians. Within
the limits of this language, the most ultra Abolition-
ist can expatiate to his heart's content. It is a
challenge, in truth, for any and all attacks upon
slavery; and its effect will soon be seen in the character
and tendency of the Society's publications.

The South may now regard the American Tract
Society as among its adversaries. For decency's
sake, a line should be drawn, and the Society should
its antagonism to Slavery be discovered in its pub-
lications; but meanwhile its authority should be
discredited by an exposure of its purposes. When we
remember that its annual expenditure amounts to
\$400,000, and its annual publications to 300-
000,000 of pages, we may appreciate the powerful
influence which the American Tract Society will
exercise in the cause of Abolitionism.—From the
South, (Richmond, Va.)

THE AMERICAN TRACT SOCIETY.

Heretofore, it has not intermeddled with the ques-
tion of slavery; but at its late meeting, a report
was submitted and adopted, which takes the ground
that the Society, in order to accomplish its mission
of good, must deal exclusively and impartially
with all forms of fundamental doctrinal error and
practical immorality, no matter where prevailing.
As such, it declares that while the political aspects
of slavery are clearly beyond the province of the
Society's publications, those moral duties which
grow out of the existence of slavery, as well as
those moral evils and vices which it is known to
promote, do fall within the province of the Society,
and can and ought to be discussed.

The 'Journal of Commerce' thinks that the pub-
lishing committee will execute nothing rashly.
Be this as it may, this decision of the Society has
sealed its doom, we hope, as a common institution.
The Southern Abolitionists will separate from
it at once, and set up a Southern Tract Society
for themselves. It must not, it cannot be submitted
to by Southern ministers or Southern laymen. It
carries with it, if they do, the seeds of destruction
and death.—Newbury (S. C.) Rising Sun.

AMERICAN TRACT AND BIBLE SOCIETIES. The Abolition-
ists are about making a regular onslaught upon
the American Bible and Tract Societies, with the
hope of being able to split them into fragments, and
have the New York Young Men's Christian
Association. It is to be hoped that the conserva-
tive members of these bodies will be able to rally in
strength enough to save them from the ruin which
fanaticism would bring upon them. What is it
that those madmen have succeeded in abolishing?
Churches, Christian Associations, national unity,
with the prospect of abolishing the Bible Society,
the Tract Society, and the American Union—abolish-
ing everything, in short, but slavery, which is
stronger now, and far more profitable, than when
they commenced their labors, twenty years ago.—
Richmond Dispatch.

The Liberator.

N. E. ANTI-SLAVERY CONVENTION.
SPEECH OF WENDELL PHILLIPS.
At the Melodeon, Thursday Evening, May 27, 1857.

I am glad that both the hour, and the thoroughness
with which all those topics presented to the Con-
vention have been discussed, render it unnecessary that I
should detain you any length of time. I believe that
we have done justice both to our own view, and to
our opponents, and to the obstacles that beset us.

We have but two levers—two instrumentalities by
which to carry forward the movement which is to re-
sult in the emancipation of the slave: one, the omnipot-
ent power of public opinion; the other, bringing to
bear directly, both upon the slave and the master, the
great principle which underlies government—the laws
of trade, of profit and loss. Man is made up of two qual-
ities—consciousness of right, and the stimulus of self-
interest; and, to be successful, we must work with
reference to this fact. We have endeavored, in our
action and discussion the last two days, to keep these
two points in view. The Traveller is nothing to us;
we do not care whether it fails or succeeds; but, as a
test of Boston character, and as a type of the Republic-
an element, it is of some importance that its charac-
ter be exposed to the community. Its manner of re-
porting our meetings excites in me no surprise. I
knew what it was when it summoned Dolles to its
head. The Boston Traveller itself had vice enough
to quench all the little virtues of those papers with
which it united; it had surplus wickedness to supply
the whole force. Its editor is the man who was in-
strumental in getting up a mob in Springfield against
George Thompson, by placing the city with bills.
The windows of the hotel at which he (Mr. T.)
was stopping, were broken by boys and rowdies, the land-
lord himself refusing to interfere. When Mr. Thomp-
son, in opening the meeting, charged this editor with
printing these bills, he asked what proof he had of the
fact (!)—like the rascal who rises in court and says,
'If I have stolen, prove it.' He demanded the evi-
dence. Now he comes to Boston. This is a speci-
men of the Republican party; the Traveller is its or-
gan—the best paper that can live in Massachusetts.
Can you rely on such a party?

Those men could ask us to announce from this plat-
form, that Cheever would speak in Music Hall. They
could rely on our generosity to do this, at the risk of
emptying our benches. They knew us well. Then
they can lead us, in return, with this scurrility and
falshood. So much for one straw showing which
way the wind blows.

Dark as that picture is, there is still a darker one.
Park Street Church would not allow a man to hold
his pew, because he was black; yet that church, this
afternoon, rang with the eloquence of a Cheever, a
Stone, a Turg, till they out-garrisoned Garrison him-
self! All honor to the brave words that leap from the
lips of such men in a good cause! All honor to the
words of rebuke that we utter against their brothers in
the church! What we ask of them, in no spirit of
fault-finding, is, not only to speak, but to act in such
a way as to annihilate the opinion which makes slave-
holding respectable in this country. There were
good Protestants before Luther—men who hated pa-
ganism before him. Why then was he not the
head of Protestantism? Simply because he took the
only course which could be taken to disarm public
opinion in favor of the church. He cut the bonds
which bound corruption to respectability; he took
from vice the companionship of respectability. The
sin of the slaveholder is not alone his own fault;
but the fault of being considered respectable by the
church. Why do four thousand men applaud when
Cheever speaks in Music Hall, when, if Pillsbury
or Foster had spoken the same words, the audience
would have left the hall? A friend of mine, a mem-
ber of the New York Senate, happened to be board-
ing at a house full of sincere anti-masons. He bore
it as long as he could, and then changed to a house
where such men as Seward, Weed and others were
boarding; and on being asked why he did so, replied
that he could not bear anti-masons. 'But you are
not in any better quarters now! Weed and Seward
talk against the masons as bad as anybody.' 'True—
but they don't mean anything.' So with the Church.
Acknowledge me a Christian, and you may abuse me
from A to Z—it means nothing. So long as I can sit
at the common table among decent men, you may
believe Foster every day in the week. That is
what takes the sting from rebuke. Beecher is elo-
quent, but he stands in the church, fellowship-
ing Adams and Spring. Let him slam the door of
that Brooklyn church against the Bible and Tract
Societies, the Education and Missionary Societies, until
they are ready to bring the slave in with them; and
the clang of that door will be like the first gun-
shot at Lexington.

The people of the nation sit down under law. Sla-
very has the judiciary on its side. Until you make
Massachusetts announce, in unequivocal terms, that
she will not submit to a law which sustains slavery,
and that it shall never be executed as law,—until you
make public opinion up to this point,—our work can-
not be done. While one is ready to rebel, ninety-nine
submit. Many have reached this point theoretically.
Governor Chase of Ohio told me that when Margaret
Garner was in prison, he told his Sheriff not to open
his door at the bidding of any United States Marshal
or Judge. That woman was free, and he would sur-
round her prison with armed men, if need be, before
a U. S. officer should lay his hand upon her. But
he did not do it. Tempted by the hope of political
preference, and delighted with the hope of party tri-
umph, he was swayed from his high purpose, and the
moment which should have made his name immortal,
was allowed to pass unimproved. But what one
man thinks, another attempts, and a third performs.
What no virtue in Chase was able to do,—only to pro-
ject,—may create a man who will both plan and ex-
ecute.

It is not in the Saxon blood to submit to the
sword. The French, Spanish and Italian branches of
the same root, all know what it is to bite the dust be-
neath the edge of the despot's sword; but never since
the Saxon came from his forest has he bowed to any

thing but to his own idea of law. New England men
are not cowards. Convince Massachusetts men—that it is not law
to which they are bowing—that it is despotism, and they
will not submit. Rebellion—it is an epidemic in
Massachusetts. Hancock caught the disease, and in-
oculated us all. We shall yet be able to educate this
Northern heart of ours up to the point of rebellion.
Massachusetts is kept down by the South, by State
street, Harvard College, with Facing-two-ways Win-
throp, with Know-nothing Everett. Remove Massa-
chusetts from these influences, and you will then see
her true character. Don't let us despair. Preach
concomitantly to Cheever. Tell him to aim his sarcasm
at the Northern doghouse, the Southern slaveholder,
the Missouri ruffian, and from the Church let him at
once cut loose, and thus practically refuse to acknowl-
edge the respectability of the system it sustains.

SPEECH OF CHARLES C. BURLEIGH.

A paper has lately fallen under my notice, (the New
York Tribune,) in which an attempt is made to ex-
plain the alleged inefficiency or unsuccessfulness of
the labors of abolitionists. The writer admits the men
engaged in the Anti-Slavery movement to be earnest,
zealous, sincere, philanthropic, able and eloquent; in
short, he gives us all we claim in these respects. He
then asks the question—Why is it that such men
make so few converts?—and answers it by assigning
as the cause, a want of discrimination. 'They reason
and act,' he says, 'as though the people of the North
were in some measure answerable for the existence of
slavery in the South. They fail to make the distinc-
tion between the responsibility of the North, in re-
gard to extension of slavery in new territory, and the
responsibility of the North for the existence of slavery
in the present slaveholding States of the Union. If
the slaveholders attempt to carry slavery into the ter-
ritories, then we have something to do; but if Carolina
sees fit to keep her slaves, her people alone are
responsible. I am ready to take issue on this point;
and, instead of confessing a mistake, assert the mis-
take to be all on his side. It is a mistake that the
pro-slavery party have made from the beginning of
our movement. How comes it that slavery has the
power to effect an extension? An old mechanic said
he could move the earth, if he had a place to stand
upon. Now, where is the standing-point of slavery,
which enables it to extend the system into
Kansas? If slaveholders had no other power than
that which is found in their own States—the strength
of the South alone—to accomplish their designs, they
never would attempt the introduction of slavery into
new territory; for such attempt would be fruitless,
and would recoil upon them with defeat. They look
northward to their Democratic allies for aid; they
not only look to them for aid, but to the entire north-
ern population. By their alliance with the Demo-
cratic party, they are enabled to carry all their
measures of general legislation; and by their alliance
with the entire northern people, they are enabled
fully to accomplish their designs. Slavery is recog-
nized by the Supreme Court and by the Congress of
the United States. Slaves by them are recognized as
property, and Government has no right to discrimi-
nate between this and another species of property.—
The inference is, that slaveholders have a right to
carry their property anywhere. The inference is irre-
sistible, that if a slaveholder wishes to go to Kansas,
and take with him his slaves, he has no occasion to
wait for congressional or territorial action. His right
to do this is established. If so, it follows that the
slaveholder has a right to bring his slaves into Massa-
chusetts, and retain them here. We have had no de-
cision to this effect; the slaveholder has not required
it; but the premises of the Court lead to this conclu-
sion. The Court is stopping midway. The avalanche
has started in its descent, and is now only resting.

You cannot stop it there. Slaves are property—not
by virtue of the local legislation of Carolina and the
South, but property under the recognition of the
United States Government, and therefore property
wherever the Constitution of the United States has
jurisdiction—property, too, not in a qualified sense,
but in the same sense, and to the same extent, with
the domestic animals, with furniture, or any other
species of property. If I can go to Virginia, and re-
tain there, the Virginian has a right to come here
with his slaves, and continue to hold them here as
long as he may deem it proper. We cannot shrink
this conclusion. It may be true, that this legislation
and judicial action, to which I refer, has its origin in
the Democratic party alone; yet it is the purpose of
the Slave Power to have it recognised by the North as
legitimately and authoritatively binding on us. What
is the basis of their hopes and expectations? Suppose
Massachusetts should say, 'We are ready to do what
honest men can do, for the sake of continuing in union
with South Carolina; but there are certain things
which honest men and lovers of liberty cannot con-
sistently do; and to that limit having gone, we will
not go beyond—not even to save the Union, or keep
the solid globe from crumbling beneath our feet.'—
Would there then be any hope of binding Massa-
chusetts to assist the Slave Power in carrying slavery
wherever it may see fit? Take away the aid of the
North, and let it be understood that she stands inde-
pendent and separate from slavery, and you would
not find sufficient courage in the South to attempt an
extension of the system.

It is amusing that such papers as the New York
Tribune need to be told, that to help to commit a crime
is to be guilty of that crime. If I help hold slaves in
Carolina, why am I not guilty of slaveholding? If I
hold slaves on my own responsibility, and with my
own power here, I can fix the limits of the force
which I put in operation. I can decide the nature of
their task, determine the quality of their food and
clothing, and in all respects control their condition;
but if I hold them in Carolina, while I am responsible
for their enslavement, I have no power to control
their condition. I am like the mill-stream, that pours
its tide upon the wheel, but which has no ability to
guide the machinery. There is the slave under the
control of the slave-driver of Mississippi—himself un-
der no control of mine. He can exercise his power
over the slave as he may think proper, and I cannot
interpose any barrier.

This is the only appreciable difference between slave-
holding here and slaveholding in Carolina, through-
out the aid I give to that State in holding men as slaves.

Do you ask the evidence that the people of Massa-
chusetts are actually engaged in slaveholding there? If
I were talking to the New York Tribune, or to the
Boston Traveller, it might perhaps be necessary to go
into an argument to prove this fact; but to you who
have been accustomed to meet together, to read, to
think, to discuss, it can hardly be necessary to spend
words for this purpose; yet it may be possible there
are those here who have read the Tribune more than
The Liberator, and I may be excused if I remind
them that, as long as the Constitution of the United
States pledges the North to return the slave to his
master, and to put down slave insurrections, so long is
the North involved in the guilt of slaveholding. No
matter how sincerely anti-slavery a man may profess to
be, by virtue of his connection with the American
Union, by virtue of his citizenship under the Ameri-
can Government and his confederacy with slavehold-
ers, he is, unwittingly or unwittingly, a slaveholder.—
If there is any truth in the saying, that to help com-
mit a wrong makes one responsible for the wrong,
then it is plain that to help hold slaves in South Car-
olina makes us responsible for slavery there.

Some, it is true, deny the construction we put upon
the Constitution, as being pro-slavery. I know there
are men who deny that there is one syllable or letter
in the Constitution in support of slavery. I am will-
ing to concede, what I believe to be at variance with
truth, that this opinion is correct. For the sake of the
argument, I am willing to waive my own opinion,
and accept as true that of Spooner, Smith, and Good-
ell. I respond to those who say that we of the North
have no connection with slavery; that the great body
of the people do not, and never have so understood it;
that the legislative and judiciary departments of gov-
ernment concur in interpreting the Constitution in
such a way as to make it our duty to return the slave
to his master. Be the letter of the Constitution what
it may, the people in their administration have made
it a pro-slavery instrument, and they have evinced a
determination to administer it in accordance with that
interpretation. It would have been a marvel indeed,
had the people made an Anti-Slavery Constitution.—
The blacksmith does not make an axe, that he may
have a scythe; and when the Constitution has been
used as a scythe to mow down humanity from the be-
ginning, the inference is clear, that this is what the
people meant to make it. There is no evidence that the
people of the North do not mean to administer the
Constitution as a pro-slavery instrument.

Massachusetts has the Personal Liberty Bill. It is
much longer than would be a Personal Liberty Bill
which was really framed for the purpose of protecting
the slave. If the Legislature will consent to pass such
a bill by a vote large enough to dispense with Gov.
Gardner's signature, I will engage to make one which
will make two lines only—'Be it enacted, that no hu-
man being shall be claimed as a slave on the soil of
Massachusetts.' This everybody can understand.—
Everybody does not clearly understand the present
bill. It is not what an Anti-Slavery Constitution of
the United States would require it to be. Have they,
who profess to be desirous of protecting the inhabi-
tants of Massachusetts against the Slave Power, ever
attempted to pass an act capable of being interpreted
to mean that no man shall be claimed or given up as
a slave? In that bill, you have provisions for the
employment of counsel, and for the attendance of wit-
nesses in behalf of him who is claimed. What are
these provisions for? You must have a jury trial—
you must have counsel—to do what? Witnesses—to
testify to what? Simply to decide whether the being
before you in the form of a man, with all the charac-
teristics of a man—whether he is a man or a beast.—
Do you want twelve men to decide that question?
And if the decision chance to be in favor of the mas-
ter, do you mean to give him up as a beast? The
statute implies all this. You pledge yourselves, that
if the evidence is sufficient to prove that the person
claimed was a chattel, and belonged to his claimant,
you will render a verdict in favor of that claimant,
and in accordance with that verdict give the claimed
up to the claimant to be held as a slave. We do not
want testimony to prove that men cannot be legiti-
mately herded with four-footed beasts. We can come
to right conclusions without this. Do we wish to
employ an advocate to appeal to the minds of the
jury in order to prove that men cannot, in accordance
with the principles of true republicanism and Chris-
tianity, be degraded to the condition of slaves? We
know this now. We need neither testimony nor ar-
gument to convince us of this truth. But all this is
merely an attempt to protect the rights of those per-
sons who may be wrongly charged—not to protect
those who have been once in bondage; and we have
pledged ourselves to accept of it as a matter of law.
We are thus implicated in the guilt of slaveholding.
If we send one person back into slavery, or pledge
ourselves to do it, we are not only subjecting one
man to slavery, but we consent to fasten the fetters
upon all others.

It is said that whatever may be the terms of the
law, it is the real purpose of the legislature to make
the law effective in preventing any recapture of slaves;
that if we require evidence that the man claimed is a
slave, the first effect will be, few persons will incur the
expense and inconvenience of prosecuting; and the
next effect will be, very few cases which are tried will
be sustained. Now, if there be a claim the slave-
holder may legitimately make, and having made, is
able to maintain it, it is certainly our duty to grant
the claim. If the object of the bill is to defeat a just
claim, this furnishes a new objection to the bill. On
the other hand, if it be right for us to reject any claim
of this character, then it is fair and manly for us to
reject it, not by indirection, but by open and avowed
effort. If the bondman ought not to be returned, let
us defend in an open manner any attempt to do it.

The same editor to whom I have alluded, denies
the justice of our charge against the Republican
party, namely, that they are giving strength and coun-
tenance to slavery. 'Such men,' he says, 'as Wilson,
Chase, Sumner, and Giddings are not giving aid and
countenance to slavery when they stand up in Con-
gress, and pour out their denunciations against the
system.' I grant they are helping in the agitation of
slavery, and striking heavy blows against the Slave
Power; but, at the same time, they are counteracting
their efforts in behalf of the slave, by continuing to

uphold the Union, and the necessary conditions of
that Union. Not a man of them all has ever declared
his dissent from the common interpretation of the
Constitution, which requires the surrender of fugitive
slaves. They differ only in regard to the manner of
executing this provision. If there is no authority
which binds us to enact or enforce such a bill, or to
aid the slaveholder in any way in returning his slave;
if the only grant the Constitution makes to the slave-
holder is simply a right to come here, and take his
slave if he can, without our aid; I answer, this is
enough to constitute Massachusetts a slaveholder. No
human power has a right to take a man from Massa-
chusetts, upon any pretext whatever, without her
consent. When the slaveholder comes here, he comes
under the authority of Massachusetts law. When
Massachusetts has ratified a law which opens the door
to the kidnapper, then is she responsible for that which
follows in consequence of this action. It is clear,
then, that any man who helps support this Union, and
the necessary conditions of the Union, helps to keep
the slave in his chains in Carolina, notwithstanding
his efforts to the contrary. A man may try to lift
a trap-door, but his standing on that door will prevent
the accomplishment of his object.

I am reminded that the legislature of Massa-
chusetts are now considering a bill, making it a crime
to hold a slave in Massachusetts, punishable by a fine
of ten thousand dollars, or imprisonment for ten years.
The design of the law is to prevent the enforcement
of the Dred Scott decision, and so far it is right. If
Massachusetts will refuse to recognize this decision as
law, I shall rejoice. But suppose we make the crime
of slaveholding in Massachusetts a punishable offence
—does that prevent the slave of Carolina from being
dragged back into bondage? I hope that Gov. Gar-
ner will not fail to trust Judge Loring from office,
and that the legislature will pass this bill. When all
is done, we only stand where we stood twenty-five
years ago; nay, lower. You have not abolished the
Fugitive Slave Bill, nor secured freedom to Kansas or
Texas. Thus we are of virtue of our Union connected
with slavery as allies and supporters thereof.

Men say that we can abolish slavery without abol-
ishing the Union. I have no right to continue in
partnership with thieves; I must first withdraw from
such partnership, and then

It would save of discourtesy to part company" him, and be outrageous to doubt his Christian character! Will any one tell us what is the exact narrow difference between the *Independent* and the *Observer* on the question of slavery?

The reasons given by the *Independent* for not opposing the re-election of Dr. Adams are matched by the considerations which induced the Republican members of Congress, at the last session, to allow the "Border Ruffian" Representative from Kansas, Geo. Whitfield, to take his seat, without availing themselves of their parliamentary right to prevent it. Read the following confession of a Republican organ:—

"The Republicans had it in their power to prevent Mr. Whitfield's admission, by a resort to the parliamentary tactics so successfully used by the Democrats to prevent the election of Speaker, but the Americans having united with the Democrats on this question, the Republicans did not wish to obstruct the transaction of the *regular business of the session*, and permitted the final vote to be taken, which was known would admit Mr. Whitfield. The Republicans in Congress deemed it better to submit to the inclusion of the wrong man, than to obstruct and retard the public business."

What an appreciation of the wrongs of "bleeding Kansas"! What vigilance and jealousy lest the sacred cause of liberty should be betrayed!

From such politics and such religion, what has the slave to hope? O, for moral consistency!

NEW PUBLICATIONS.

STORIES OF CHARITY, CATHOLIC AND PROTESTANT, AND THE CONQUEST OF LABOR. By Mrs. Jameson. 12mo. pp. 302. Boston: Ticknor & Fields, 1867.

Many and valuable as are the books which England has of late sent over to us, of no one have we more heartily welcomed the sight, in an American reprint, than of this. In the refinement of thought, the delicacy of perception, and the keenness of discrimination, which Mrs. Jameson has long been accustomed to apply to matters of literature, taste and art, are directed, with no less success, to subjects which lie at the very heart of moral progress and the welfare of our race. To the thousands who are already interested in seeking for themselves and communicating to others a better knowledge of the rights, duties, responsibilities, and legitimate influence of woman, and who know how much the popular idea respecting the occupations appropriate to her may help or hinder in all these departments, this book will bring both comfort and aid; and it is refreshing to feel how many new thoughts, hitherto careless of these subjects, and prejudiced against the earlier teachers in that department, will read this volume, and ponder and discuss the valuable thoughts contained in it, because they cannot help reading what Mrs. Jameson has written.

This book combines what we had previously seen in a much more expensive form in two English volumes, and consists of two lectures, read by Mrs. Jameson, the former in 1855, the latter the year following, to audiences of ladies in London, designed to illustrate the great truths; that there exists at the core of our social condition a great mistake to be corrected and a great want supplied; and that men and women must learn to understand each other, and work together for the common good, before any amount of permanent moral and religious progress can be effected.

We had designed to make an abstract of the contents of this book, with occasional extracts; but since so much would have to be omitted in the attempt to do so, and since, if we began to quote, it would be impossible to leave off, we will merely give two brief paragraphs from the close of the second lecture, and send it, and then lend it to everybody else.

C. K. W.

I would place before you, this once more, ere I turn to other duties, that most indispensable yet lady-like acknowledgment, that at the core of all our information, as a necessary condition of health and permanency in all human institutions, lies the working of the man and the woman together, in mutual trust, love and reverence.

I would impress it now for the last time on the hearts and the consciences of those who hear me, that there is an essential, eternal law of life, affirmed and developed by the teaching of Christ, which, if you do as take into account, your fine social machinery, however ingeniously and plausibly contrived, will at last fall into corruption and ruin. Wherever men and women do not work together helpfully and harmoniously in accordance with the domestic relations—wherever there is not the communion of love and the consent of reason—there must necessarily ensue the elements of discord and decay." pp. 300-1.

HOW TO BEHAVE: A Pocket Manual to Republican Etiquette, and Guide to Correct Personal Habits. Embracing an Exposition of the principles of good manners; useful hints on the care of the person, eating, drinking, exercise, dress, self-culture, and behavior at home; the etiquette of salutations, introductions, receptions, dinners, evening parties, conversation, letters, presents, weddings, funerals, the street, the church, places of amusement, traveling, etc., with illustrative anecdotes, a chapter on love and courtship, and rules of order for debating societies. Price, post-paid, paper, 30 cents, cloth, 50 cents. New York: FOWLER & WELLS, 205 Broadway.

This is an honest and earnest little book, designed to aid young people of our great republic in becoming true American ladies and gentlemen. The author seems to desire to make his readers something better than mere imitators of foreign manners; and based on social conditions radically different from our own—something better than mere imitations of any manners, in fact, and has dwelt a greater length and with more emphasis upon general principles than upon special observances, though the latter have their place in the work. It seems to have been his first object to impress upon the minds of the fact, that good manners and good morals rest upon the same basis, and that justice and benevolence can no more be satisfied without the one than without the other.

The work is essentially different from any other manual of etiquette, and will aid, we hope, in building up a truly American and republican school of politeness.

THE NATIONAL CHARTERS: for the Millions. I. The Federal Constitution of 1788. II. The Articles of Confederation, 1776. III. The Declaration of Independence, 1776. IV. The Articles of Association, 1774. With Notes, showing their bearing on Slavery, and the Relative Power of the State and National Governments. By William Goodell. New York: American Abolition Society, 48 Beekman st.

This is a neat and convenient pocket volume of 144 pages, and valuable for its presentation in such a shape of four such important historical documents.

NEW MUSIC. The following new publications may be found at Oliver Ditson & Co's long-established, well-known and well-furnished Music Store, Washington Street, Boston:

The Operatic Album: A Collection of Music in Part, for Ladies' Voices. Intended particularly for Seminars, High Schools, Musical Classes, and the Social Circle. By E. Ives, Jr. Arranged from Berlioz, Mozart, Beethoven, Donizetti, Weber, Rossini, Bellini, Verdi, &c. &c. This Collection is designed to supply a deficiency which must have been felt by all who are engaged in teaching singing in boarding-schools, female seminaries, or ladies' classes in an academy—viz: Music of an elevated character, connected with female voices, admitting of several voices in each part. This, too, has been a desideratum in the social circle, musical parties, &c.; for, while there is only one among amateurs who can perform a solo piece, how many are there who can join effectively in a chorus. The pieces, while making the best music for singing in parts, will be found among the most beautiful of all musical compositions—the best of them, in their line, perfect gems!

The Beethoven Collection of Sacred Music; comprising Themes from the Works of Beethoven, Haydn, Mozart, and other eminent Composers; and Original Songs, Chants, and Anthems; the whole harmonized by F. Ives, Jr., W. Alpers, and H. C. Timm. New Music, revised and enlarged. In presenting this valuable work under new auspices, it has been thought advisable to omit twenty-eight pages of the "Method of Instruction," and substitute fifty-four pages of new music, thus greatly enhancing its value. It contains a large and handsomely printed volume of 24 pages.

The Celebrated Rats-plan, as sung by Mlle. Parodi, of the Grand Opera, and others. Composed by Malibran, with French and English words.

Visions of the Past. Ballad, composed by H. Avery. Little Nelly's gone Home. Ballad, by Daisy Dell. Polka Mazurkas. Composed by A. Talley. Walse, complete, and also abridged; Corilla; Lisette; Walse; Lara.

The Happy Home. Composed and affectionately dedicated to her son, by Mrs. E. L. Webster.

Land Waltz. Composed for the Piano Forte, by C. W. Sanderson.

Minnie Polka. Composed for the Piano Forte, by Albert D. Allen.

STATE RIGHTS—A NORTHERN REPUBLIC.

NEW GARDEN, (Ohio), May 31, 1857.

DEAR GARRISON:—Can a State have a right which an individual has not? Can a Church? You will say, no—never, in any case. Most persons will say so, as a general question of abstract morality. But, considered as a question of specific application, most will say yes; in practice, if not in words.

For instance: not one in a thousand would say that he had a right to tell each and every other person what he should or should not do, and to kill him if he disobeyed; yet 999 in 1000 would say, practically, the State has that right. What individual will say, "I have discretionary power over the life, liberty, and happiness of all around me, to kill, slay and destroy, whom, whenever, and for what I please?" Yet, who denies this right to the State? "State Rights!" I am weary of the words: of words so full of all lying meanness and foul hypocrisy, as used in this nation in regard to slavery. Talk to the church, to the clergy, to the political party, to the demagogue in religion or politics, to the editor, the poet, the lawyer, the doctor, the banker, about the impending revolution, and the duty of all the non-slaveholding States to unite in one solid body to resist and to crush the Slave Power; and to excuse their inaction, they all begin to cry out, "State rights! State rights! We dare not interfere with the State rights of Virginia, Maryland, Kentucky, Missouri, &c."

State rights—to do what? Why, to breed, buy, sell, hold, work, hunt, dog and kill slaves; the right of Virginia or Kentucky to abolish marriage, parentage, home, and all the endearments and obligations, duties and blessings growing out of these relations; to hold one-half or three-fourths of their women in a state of concubinage and prostitution, to deprive them of all protection of their persons against the brutal lusts of white men, and to kill them if they dare to resist the ruffians; in a word, the right to steal, rob, murder; the right to commit rape, incest, and every crime that can be named against humanity—to ENSLAVE MAN. Such are the State rights of the South, which the churches, pulpits, priests, politicians, press, legislatures and judiciaries of the North consider themselves bound to respect and to protect.

It is recognized by the Republican party (and in this they are the same as the Democrats) as a foundation principle that, as a party, they will respect the right of the slave States to hold slaves, and do all the above named outrages. In all their public speeches and resolutions, they have been specially cautious to express their respect for the constitutional rights of the Southern States to do these things. In the action of New York, Pennsylvania, Massachusetts, Maine, Vermont, Michigan, Wisconsin, New Hampshire and Connecticut, (whose action is now before them,) they all are careful, directly or by implication, to acknowledge that the Southern States have a right to turn men and women into brutes and chattels, if they please, and that they have no right to interfere with this sacred constitutional State right: the right of every State to manage her own affairs, and to perpetrate theft, robbery, murder, rape, incest, polygamy, and every crime, within her own jurisdiction, and upon any portion of her inhabitants.

TANCY, as Supreme Justice of this nation of twenty-five millions, has decided that no African, nor descendant of an African, "has any rights which a white man is bound to respect." Do I assume, when, as a representative and judge of the human race, I say, that no slave State, as such, has any rights which God or man is bound to respect? In the name of God and humanity I do this decide, and shall so act; you and the Anti-Slavery movement have so decided, and this decision will be respected as long as the supreme law, in regard to liberty and slavery, by the non-slave States, and when the decision of Tancy shall be rescinded and become a byword. No State ever did or ever can have a right to enslave the poorest, weakest and wretchedest human being. It is idle to appeal to the Constitution, the Bible, or to God, to establish such a right. The only answer that my soul can ever stop to make to such an appeal is—If the Constitution or Bible sanction slavery, they are but waste paper to me; if the God of heaven sanctions such atrocious wrong, he is a demon, to be cast out and driven from the earth. Nothing, in heaven or earth, is to be respected that sanctions or condones at slavery, even by silence. The pirate may as well appeal to God to sanction piracy, with the expectation that his piratical God will be respected, as the slaveholder to his God, expecting that his decision will be respected.

State rights, indeed! While the Republican party talks of its respect for the rights of a Southern State, or of any State, to establish and perpetuate slavery, and boasts of its determination not to interfere with such a State right, it merits the scorn and contempt of every honest mind, and will ere long have it. As well parade their respect for the rights of a band of pirates to butcher men and women within certain limits. Pirates are no greater marauders against humanity than slaveholders, and are as much to be respected. To feel or express respect for the right of Kentucky or Virginia to establish or to perpetuate slavery in her borders, is to do a wrong to our own souls, and to humanity. The moral nature of the people of the North is now suffering the penalty of this wrong. It has palsied the moral sense of the North in Church and State. The mission of Anti-Slavery is to awaken and vitalize this moral sense in regard to slavery. It is accomplishing its work, slowly but surely. Witness the recent anniversary in New York—the glorious utterances there made, and the manner in which they were received. Witness the utterances of Cheever, Beecher and others in the pulpit, and the action of the Legislature in reference to the Dred Scott case. Witness, also, the increasing boldness, blasphemy and satanic malignity of the slaveholder and his allies. All but demonstrates that the moral sense of the North is being awakened into life.

Sure I am, it all points to one issue—a NORTHERN REPUBLIC. God speed that consummation! Down with the Church, down with the Republic, that can exist in loving Union with slaveholders! Give us a ballot-box, a legislature, a judiciary, a confederacy, based on the principle, "NO UNION WITH SLAVE-HOLDERS!" In this is our hope, so far as man can help us.

This is the last day of May. I am in my room, in a sweet, quiet, peaceful dell as Nature ever made—Apple trees in bloom all around me—grass, grain, and trees, all putting on their green attire! Such an awakening—such life—such energy! I feel the vitalizing power of God in every fibre of my being, as it silently brings a smile where desolation so lately frowned, and causes shouts of joy and laughter to arise from every field, pasture and meadow.

Before another May shall deck the earth in flowers and verdure, I shall have lived sixty years. Shall I see another such revival, such a season of refreshing, as this? I know not, I care not, if my name may be but entered on the record of life as one who loved his fellow-men—as "the friend of publicans and sinners." How my very soul long to earn that title! You, dear friend, have fairly earned it, if nothing else.—You have stood by the slave—resolute, determined, dauntless, self-possessed, and calm, amid the billows of wrath and vengeance, of scorn and obloquy, that have dashed around you. Your reward is in the future, a reward all the more dear, because unheeded—i. e., the blessings of an oppressed race and an oppressed nation, regenerated and redeemed. A resurrection day to the slave and the enslaving is dawning. When the meridian of that day shall come, and the dead chattel slave shall stand by our side on the platform of humanity, with rights that even Judge Taney and the Democratic party shall be compelled to respect, then the insolent, marauding Anglo-Saxon shall prostrate himself in deep, sorrowing repentance at the feet of the negro who has ennobled, and saved—

"My brother, I have sinned against thee and against God"—and all shall rejoice, because those who were

lost are found, and those who were dead are entombed in the dark sepulchre of chattel slavery are alive—then will we all rejoice together, with joy unspeakable and full of glory.

God speed the day! He will speed it if we do.—Conquer by suffering! triumph by the cross! must I am not anxious to know. I am only anxious that the anointed ones, the messiahs of this day and this cause, should be found faithful to the end. If they be but true to man, I am not concerned about their being true to God. I was glad that some of those long-tried and true ones were heard in the New York meetings. I am also glad to see and to hear the Beechers, the Cheevers, and others who have entered the vineyard at the eleventh hour; but the voices of our Garrison, our Fosters, our Pillsburys, our Burleighs, our Phillipses, our Quineys, give a clearer, more unmistakable, and far sweeter ring to my ear, and to the truly abolitionized ear of the people. May they be in, and their shouts of triumph be heard, at the death-scene of slavery!

Yours, HENRY C. WRIGHT.

THE "FRIENDS OF HUMAN PROGRESS."

WATERLOO, (N. Y.), June 10, 1857.

DEAR MR. GARRISON:

The eighth annual meeting of the Friends of Human Progress, held in the (Waterloo) Janus Meeting-House, adjourned last evening, having been in session during the past three days. Though the weather was quite inauspicious, the meeting has been well attended. On Sunday, the audience was very large; and on the following days, a goodly number were in attendance.

Deeply interesting and important topics were before the meeting, and were as fully considered as time would allow. Among the speakers from abroad were OLIVER JOHNSON, GILES B. STEBBINS, LUCY N. COLEMAN, SUSAN B. ANTHONY, PHILIP D. MOORE, ANDREW JACKSON DAVIS, MARY F. DAVIS and AARON M. POWELL.

On Sunday morning, Oliver Johnson, Philip D. Moore, and others, addressed the meeting upon the general question of the means and the importance of Religious Culture.

At the opening of the afternoon session, PHILIP D. MOORE, of New Jersey, was appointed President; Dr. James Truman and Susan B. Anthony, Clerks, or Secretaries. Also, a committee to prepare business, bring forward resolutions, testimonies, &c., consisting of Oliver Johnson, Lucy N. Coleman, Aaron M. Powell, Mary F. Davis, and Mary Truman.

During the afternoon session, Aaron M. Powell, Giles B. Stebbins, Andrew Jackson Davis, and Mary F. Davis, addressed the meeting. "Ideas" constituted the subject of Mr. D's discourse, which was listened to with much interest; as also was that of Mrs. Davis, upon the "Uses of Spiritualism."

On Monday and Tuesday, the Business Committee reported on Slavery, Woman, Education, War, Temperance, Tobacco, Authority, and Spiritualism. On Slavery, the Committee offered to the meeting a very clear and forcible testimony, which was adopted at the recent annual meeting of the Pennsylvania Progressive Friends.

Aaron M. Powell then addressed the meeting on the subject of Slavery, advocating thorough and uncompromising action—the dissolution of the Union, and recommended the adoption of the testimony.

A Mr. —, of Randolph, spoke at length in opposition to dissolution, and hoped such a sentiment would not be adopted by the meeting.

Giles B. Stebbins very earnestly and eloquently supported the doctrine of dissolution.

A very interesting and animated discussion was called forth by this testimony, at the close of which it was adopted, not unanimously, but by a very large majority. Among those who engaged in the discussion were Lucy N. Coleman, G. B. Stebbins, A. M. Powell, Oliver Johnson, Mr. Marshall, and others, whose names I did not learn.

Susan B. Anthony read a letter addressed to the meeting, by Mrs. ELIZABETH CARY STANTON, on the Position of Woman in the Marriage Relation—demanding a full recognition of her individuality in that, as in every other relation in life.

Mary F. Davis followed, in a very able address upon the same topic, showing the oppressive bearing and the unhappy effects upon woman, of the legal marriage bond. A marked interest was manifested in the consideration of this subject.

The subject of education came up during the morning session of yesterday, when Susan B. Anthony read an excellent lecture on "Educating the Sexes together." A resolution on "Authority," which claims for our own intuitive perception of duty, superiority over the Bible communications, or directions from the spirit world, or from any outward source, was discussed and adopted; others also in favor of the Peace principle, Temperance, abstinence from Tobacco, and upon Spiritualism, were adopted.

One feature, peculiar to these meetings, is their freedom—freedom in the broadest sense. An excellent spirit prevailed throughout, though a variety of opinions were freely expressed. This Progressive Religious Movement is doing an excellent work in this, that it gives personal discipline, and cultivates the spirit of toleration. If only there were "Liberty," there the "Christian spirit," evidently there are but very few religious meetings which may appropriately be termed "Christian."

All seemed much gratified with the result of this meeting. Since its inauguration, it has, I am told, made steady progress; and the meeting just closed, made to have exceeded in interest and importance any previously held.

A report of the proceedings is soon to appear in pamphlet form. The interest which has attended the two anniversary meetings, held in this State and in Pennsylvania, indicates a growing appreciation of the movement. Many there are, who feel the importance of true religious culture, but are sick "right upon death" with the religious formalism of the popular and sectarian denominations, who would, once fully acquainted with its character, hail this movement as a welcome messenger of religious development.

PROGRESS.

ERRORS CORRECTED.

MR. GARRISON: DEAR SIR—I have but just now had an opportunity of reading the report of some remarks of mine, in THE LIBERATOR of June 12. It is, as usual, admirable; but contains two errors which I must correct. I never called any one a "hell demon" in my life; if I were in the habit of using that class of epithets, I should certainly apply them to slavery and its abettors; but I am not. I do not remember what I did say, in place of the above phrase, but I am sure of what I did not say.

Also I said, "I long to see something less of 'that despicable virtue, prudence.'" The word italicized was accidentally omitted in the report.

Worcester, June 15. T. W. H.

[I] We are happy to correct, as we are sorry to have made the errors which Mr. Higginson has pointed out; and we take this occasion to say, that the speech delivered by him, at the anniversary of the Anti-Slavery Society, at New York, has been printed in pamphlet form, and may be had at the Anti-Slavery Office, 21 Cornhill.—Ed. Lib.

MR. M. R. HULL, Esq. the Western Anti-Slavery lecturer, has addressed the citizens of Worcester, repeatedly and very acceptably, on slavery. He spoke in the Methodist Episcopal Church on Friday evening last, to a large and enthusiastic audience. At the close of the meeting, Mr. Hull was invited, on the part of many leading individuals, to lecture another evening. The Worcester Spy says that "Mr. Hull's speeches seem to be telling with good effect upon our New England audiences."

SERIOUS RIOT IN NEW YORK!

New York, June 16.

Another serious riot between the two police forces occurred in the Park to-day, in consequence of an attempt made by a body of the Metropolitan Police to arrest Mayor Wood and Sheriff Willet, on a warrant granted by Judge Hoffman, for assault on Mr. Conover, the Metropolitan Commissioner of Streets. The Metropolitan Police, while ascending, in a body, the steps of the City Hall, were beset back with clubs by the Mayor's police, and many of them badly hurt. Capt. Dilkes is reported mortally wounded.

Evening.—The warrant upon Mayor Wood was served this afternoon. He surrendered himself to Mr. Conover, the Metropolitan Commissioner of Streets, and gave bonds in \$5000 to appear and answer.

The Twelfth Regiment is now under arms at the City Hall.

At the affair, this afternoon, several of the Metropolitan police, besides Capt. Dilkes, were so badly beaten that their recovery is considered doubtful.

THE MAN-HUNT IN OHIO. The trial of the writ of habeas corpus, sued out before Judge Leavitt, to procure the release of the United States Marshals, who were held under State process for violating the laws of Ohio, was continued at Cincinnati last week. A large number of witnesses were examined, who testified that the Marshals were noisy, boisterous and profane, all of them under the influence of liquor, and half of them very drunk; that they paid no attention to the demands of the State authorities, and resisted the serving of the habeas corpus. The affidavits of the Marshals were read, denying the above testimony, and the four prisoners they held were liberated by habeas corpus, after the party had been captured by the Sheriff's posse. The arguments in the case were made on Friday, when further proceedings were adjourned until Tuesday. The attorneys appearing in the case are Messrs. Rodney Mason, James C. Good and Attorney General Wilcox, for the Marshals; and Messrs. Geo. H. Pugh, (U. S. Senator,) and John O'Neil, Stanley Matthews, and C. L. Valladaigham, (members of Congress,) for the U. S. Marshals.

FOUGITIVE SLAVE AFFAIR. The telegraph reports that on Saturday, when Sheriff Willet, U. S. Deputy Marshals were arresting a fugitive slave and wife, the slave stabbed Deputy Elliott with a sword knife, whereupon another Deputy shot at the negro four times, lodging a bullet each time, mortally wounding him. The Marshal's posse is dangerous. The affair occurred in a room where the fugitives were secured.

Found Guilty.—In the case of the State against Sam Green, (free negro,) who was tried at the April term of the Circuit Court of Dorchester county, Md., for having in his possession Abolition pamphlets, among which were "Uncle Tom's Cabin," he was found guilty, and sentenced him to the penitentiary for the term of ten years. Let Louis Napoleon, the Czar, the Pope, the Grand Turk, or any body else beat that who can. The Maryland slaveholders, which Mr. Logan was absent at Jackson, some of the U. S. Marshals and Deputies, who drag quiet, worthy citizens from the dinner table and throw them into the street with blows and murderous threats, because of their complexion. No wonder such Republicanism is so unpopular in the South. These government officials, and are only kept at tavern-keeping and store-keeping, because we have in this latitude no Brooks, Tombs and Atchinsons to give them employment as "nigger drivers." What a glorious free country, North and South!—Anti-Slavery Bugle.

Children Drowned by their Mother.—In Leoni, near the centre of Michigan, last week, a colored man named Logan, who had been at much trouble regarding the title to his farm, went to Jackson, and succeeded in obtaining a good title and a full settlement. His wife had labored under great anxiety in the matter, and when he returned, she was so overcome by malicious or unkind neighbors told his wife that the property was all lost, and that they had good reason to know that her husband would be entirely unsuccessful. The Jackson Citizen gives the sad result of their shameful conduct:—

"This so distressed the wife and mother, in view of the fact that she was a widow, that she determined to put an end to their lives, to prevent their starvation, and immediately after their neighbors had left, she threw her four youngest children into the well, and then jumped in herself. A dash of the water cooled her excited temper, and she crawled out again, when her oldest boy attempted to rescue the unfortunate little ones. He succeeded in extracting one only—the other three were drowned. The unfortunate woman was the mother of nine children.—The jury found that she drowned her three little ones while laboring under a temporary fit of insanity."

Judge Price, of the Maryland Supreme Court, in the case of the State against the negro Presbury, indicted for assaulting Mr. Stump Smith, a white man, who was examined as the prosecuting witness, decided that the act of 1845, chap. 27, did not prevent the admission of negro testimony on behalf of the defendant, as said act was not applicable to criminal prosecutions against the negroes, being intended merely to exclude negro testimony in civil proceedings where either of the parties is a white person, and in criminal cases where the witness is a white person. The negro testimony was solicited in the case, and the jury returned a verdict of not guilty.

A Slave Captain in Oswego.—Captain Van Vetchen, of the brigantine Helen, which was seized by Marshal Hynders, but a short time ago, on suspicion of being a slave, was subsequently released, and was ordered to leave the harbor. He was a man of that city, but was repulsed until a better acquaintance would justify him in making such a proposal. The Oswego Palladium is also informed by a gentleman there, that Van Vetchen acknowledged to him that he was the commander of the Helen, and was going to take her to the coast of Africa, where he was to receive \$30,000 for the craft, for the slave trade. He would cost, he said, delivered there, about \$10,000. He did not pretend he was in the slave trade, but he was going to the coast of Africa, to be employed for that purpose.

Taney vs. Taney.—The Albany Journal mentions a fact which shows that Chief Justice Taney did not always occupy his present inflexible position as "a respecter of persons in judgment." It appears from Howard's Reports, vol. 1, pp. 12-14, that in 1847 a case very much like that of Dred Scott was brought by appeal before the Supreme Court of the U. S. Judge Taney pronounced the opinion—recognized a black man's right to sue for his liberty in that court. Out of 104 souls on board, more than half, it is said, had died in favor of the slave.

A Painful Scene—Burning of a Mother and her Child.—A sad affair occurred in the town of Aleppo, near Stenbuli, Ohio, not long since. A poor woman, Lyons, who resided in a somewhat secluded locality, went out on her daily business in the morning, leaving her wife and young child at home. On returning, several hours after, when he came in sight of his place, he saw a column of light smoke arising from the sunlight from the grove where his home was situated, and hurrying forward, perceived nothing but a pile of smoking rafters where his house had been.—In the road, near the ruins, lay his wife, writhing in agony, with her clothes in cinches, and her flesh burnt to the bone in many places. His child was not seen; but afterwards, in raking over the ashes of the destroyed habitation, a few white bones were discovered—all that was left of the little creature. Mrs. Lyons was removed to a neighbor's house, where, at last, she was still lingering in great distress, and not expected to survive.

The remains of Col. Burnbridge, U. S. Army, one of the victims of the burning of the steamer Commodore, near Galveston, Texas, were interred at Galveston with imposing ceremonies, in which the Masons, military, and about twelve hundred citizens participated. At last accounts, ten bodies had been recovered, and thirty-three others, including nine women and nine slaves, were missing and certainly lost. Out of 104 souls on board, more than half, it is said, are yet to be accounted for. Those saved escaped with their clothing—several were half naked.

Washington, June 13.—General Walker had an interview with the President last evening. He announced himself a citizen of Nicaragua, and complained of the illegal and hostile interference of Capt. Davis against him. An investigation into the facts will be ordered. The conversation was general and informal.

Mr. Delavan sent five hundred dollars worth of temperance tracts to Kansas, where they were so little appreciated that they were sold at auction to pay the freight on them.

Rev. B. H. Hutchins, of Albion, Illinois, had eight children out of nine, within a few weeks, the last being born on Sunday.

U. S. Senator Elected.—The New Hampshire Legislature, by a vote of 105 to 25, have elected Daniel Clark, Republican, of Manchester, to fill the vacancy in the U. S. Senate, occasioned by the death of Mr. Bell, of the same politics.

CONFERENCE AT PORTLAND, ME.

A Conference of Practical Spiritualists will be held at Portland, Me., on Friday, Saturday and Sunday, the 26th, 27th and 28th inst., to consider the following questions:—

1. Is man, in any just sense, a spiritual being, and has he spiritual wants?
2. How far, if to any extent, does the modern Church, whether Catholic or Protestant, satisfy these wants?
3. What justly constitutes a true Church?
4. What does Spiritualism propose to do for the redemption of man from his present condition?
5. What is Spirit intercourse, in its broadest sense?
6. How does Spiritualism propose to affect the ordinary relation which man now sustains to man, commercially, socially, religiously, or morally?
7. What relation, if any, does modern Spiritualism bear to the revelations of the past?

Among the persons expected to be present, and to take part in the Conference, the following from Boston and vicinity may be named:—D. F. Goddard, John M. Spear, T. S. Sheldon, Eliza J. Kenny, A. E. Newton, and S. C. Hewitt.

June 19.

WORCESTER COUNTY SOUTH.—A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held in BLACKSTONE, on Saturday evening, June 20, in the Town Hall, commencing at half past 7 o'clock. Also, on Sunday morning and afternoon, June 21, in the same Hall, at the usual hours of service.

Also, on Sunday evening, at Millville village, commencing at 6 o'clock.

WM. LLOYD GARRISON, PARKER PILLSBURY, and other advocates of the cause will be present.

At this favorable season of the year, and most important period in the progress of the cause, let there be a large gathering of unswerving friends of freedom, who let the Truth and the whole Truth have free course.

EFFINGHAM L. CAPRON, President.

JOSEPH A. HOWLAND, Secretary.

PROVIDENCE, R. I.—ANDREW T. Foss, an Agent of the American Anti-Slavery Society, will speak at Providence on Sunday next, June 21st, after noon at evening, in the regular course of Anti-Slavery meetings, at Hall 259 High street.

WANTED.—In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Massachusetts, the following numbers are wanted, few of which an appeal is now made to the liberality of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of Samuel May, Jr., 21 Cornhill, Boston:

First Annual Report, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Seventh, (1839.) Tenth, (1841.) and Thirteenth, (1845.)

WANTED.—LIBERATOR of May 29. Friends who may have our paper of this date to spare, will oblige us by forwarding it to us.

Communications for the undersigned should be addressed, until further notice, to Leicester, Mass.

SAMUEL MAY, JR., General Agent Mass. Anti-Slavery Society.

MARRIED.—In this city, June 10, by Rev. Charles Mason, EDWARD M. BANNISTER and CHRISTIANA CARTER.

PROGRESSIVE FRIENDS.

JUST PUBLISHED,

THE PROCEEDINGS OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS, for 1857. The contents of the pamphlet are as follows: Minutes of the Meeting; Testimonies on Slavery, War, Capital Punishment, Temperance, Tobacco, Co-equality of Woman, First-Day Meetings; Exposition of Sentiments; Republicanism; Spiritualism; Correspondence embracing Letters from affiliated associations, and from more than twenty different persons, among whom are the following, viz: Rev. A. D. Mayo, of Albany; Rev. E. Buckingham, of Troy; Rev. Samuel Johnson, of Lynn, Mass.; Hon. J. R. Giddings; Charles K. Whipple, of New York; Rev. Samuel May, Jr., and Rev. James Freeman Clarke, of Boston; Rev. M. D. Conway, of Cincinnati; Rev. W. H. Fish, of Cortland, N. Y.; Rev. Antoinette L. Brown Blackwell, of New York, N. Y.; and Rev. D. A. Wasson, of Groveland, Mass. Some of these letters are exceedingly valuable as testimonies in favor of Practical Christianity. Price of the pamphlet 20 cents; six copies for \$1. It will be sent, post paid, in return for seven cent stamps. For sale at the Anti-Slavery Offices in Philadelphia, New York, and Worcester, and by Fowler & Wells, 308 Broadway, New York.

June 19.

Representative Women.

JUST PUBLISHED,

BY WM. C. NELL, 21 CORNHILL.

This magnificent group includes the portraits of

LUCRETIA MOTT,
MARIA WESTON CHAPMAN,
ABBY KELLEY FOSTER,
LYDIA MARIA CHILD,
HARRIET BEECHER STOWE,
LUCY STONE,
ANTOINETTE BROWN,

and is executed in that elaborate style and finish which has won so signal a fame for the artist, Leopold Grozier. Price \$1 00.

Copies will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the above price.

An arrangement has been made with the publisher of the "Heralds" and "Champions," by which a copy of each can accompany the Representative Women at the reduced price of \$3 for one set.

All of the above can be obtained of WM. C. NELL, 21 Cornhill, or of C. H. BRAINERD, 122 Washington street.

May 22. tf

DR. ALLEN'S

AMERICAN

BIOGRAPHICAL DICTIONARY

IS NOW READY.

THE most thorough, complete, and reliable Biographical Dictionary ever published in America, containing sketches of the Lives of nearly SEVEN THOUSAND Distinguished deceased Americans. A book indispensable to every well furnished Library.

PRICE, \$5.00.

JOHN P. JEWETT & COMPANY, PUBLISHERS.

For sale by all Booksellers. May 22 4w

BOARDING-HOUSE.

ROBERT R. CROSBY, formerly of the Groton House, 10 South Street, has taken house No. 6 Allen street, a few doors from Court street, where he can accommodate a few transient and permanent Boarders. Boston, May 8. tf

LIFE OF A SEER.

JUST published, the Autobiography of Andrew Jackson Davis, entitled "The Magic Staff." A volume 12mo. 552 pages. Sent by mail, postage free, on the receipt of the price, \$1 25.

BELA MARSH, Publisher, 15 Franklin street.

June 5. 4w

THE ERRORS OF THE BIBLE.

DEMONSTRATED by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. By Henry C. Wright. Price 25 cents. Published and for sale by BELA MARSH, 15 Franklin street.

June 5. 4w

MARRIAGE AND PARENTAGE:

OR, the Reproductive Element in Man, as a means to his Elevation and Happiness. By Henry C. Wright. Second Edition, enlarged. Price \$1 00. For sale by BELA MARSH, 15 Franklin street.

June 5. 4w.

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